Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

On Dec. 15, at the United States Consulate, there was organized a Kobe Branch of the American Asiatic Society in Japan, to further all commercial interests of Americans, and such other interests as the Society may deem proper. There is a Yokohama Branch somewhat older.

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On occasion of the Emperor's visit to Okayama *Ken*, to witness the military maneuvers, in November, he was pleased to donate five hundred *yen* to the Okayama Orphanage. At the concerts at Kobe, Nov. 28, 29, the large theater was packt, and just over fifteen hundred *yen* was netted.

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In connection with the memorial service for Dr. Davis, at the Dōshisha, Dec. 12, the alumni decided to raise a sum of six thousand *yen*, whose income, three hundred *yen* annually, shall be used for two scholarships in honor of Dr. Davis. At that date the pledges for the general endowment fund of the institution had reacht 260,000 *yen*.

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We have received copies of *Heiwa*, the organ of the Japan Peace Society, of which Count Shigenobu Okuma is president. Number one of the new series appeared in October, and contains a fine portrait of Count Okuma; it was proposed to make the magazine in future a monthly, with a brief English department as an appendix to the main body in Japanese, but the second number appeared in December. The annual subscription is one *yen*, and Rev. Gilbert Bowles is editor of the English department.

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Dr. Arthur H. Smith, of our North China Mission, imprest by the series entitled "The Christian Movement in Japan," stirred up the China missionaries to enter on a similar series, and the first volume, The China Mission Year Book, 1910, publisht at Shanghai, by the Christian Literature Society, has thirty chapters in 431 pages, appendices, 44 pages, missionary directory, 74 pages, statistics for 1908-9, and index, 20 pages.

"It is the first attempt to describe the present state of the work, not historically, but in successive chapters, each on

a particular phase and covering vast areas in one purview. It is 'The Kingdom of God in China.'" D. Mac Gillivray was the editor, and Dr. Arthur H. Smith wrote the General Survey.

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The Greek Catholic Church had two hundred and sixty-five churches in Japan, in 1909, with one hundred and seventy-four church buildings. There were 31,175 members, of whom 1,037 were converted during the year. The net gain was 743. The total amount contributed by the members was 14,972 *yen*. The estimated value of church property is about 95,000 *yen*, but the cathedral and schools at Tokyo, and the churches at Kyoto and Osaka are not included in this. There are 122 native preachers one foreign and thirty-three native priests, five native deacons, one foreign bishop and one foreign archbishop. At Tokyo, there are seventy theological students in the seminary, and seventy-one women in the Bible woman's school. At Kyoto there is also a girls' school with twenty-four students.

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Moninger's Training for Service, in its two hundredth thousand, has been translated into Japanese recently under the style *Kyomu Saiyō*, and is on sale by the Yotsuya *Kirisuto Kyokai*, care of W. D. Cunningham. A Christian Japanese specialist in pedagogy kindly furnishes us with an opinion on the merits of the book. We do not hesitate to recommend the translation to Sunday-school teachers or those who are training them. Such a method, accompanied by actual illustrations and review-questions, promises good results in memory and understanding of the important points in the Bible, but readers must be cautioned against misunderstanding the Herbartian theory of pedagogy in chapters 37 to 39, and will need to use some other, larger book in which it is more clearly explained. We have had twenty years of bitter experience in bad practice from misconception of the Herbartian theory, rendering teaching only formal, and producing revulsion on the part of pupils.

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The slum work described by Rev. Harry White Myers, of the Southern Presbyterian Mission, Kobe, where he is professor in that Mission's theological school, is a most interesting one, full of incidents bizarre or pathetic, always striking, always changing. Some time ago, these incidents occurred, all in an evening: As a gospel service was in progress, the boisterous carousal of drunkards across the street could be heard, while at the next door, a company of gamblers could be heard at their game of hazard. Hardly was the gospel service over, when the police descended on the gambling den. The gamblers jumpt thru the *shoji*, and escapt with exception of one fellow. We have heard that this gospel work has already attracted the attention of agents of the Central Government who suspected it of socialistic tendencies, but the local police understand its real nature, and appreciate it as the best ally they have for coping with the serious evils of that section. Just as the Hanabatake work, at Okayama, won the hearty endorsement of the police, as a first class agency to accomplish law and order, so this is doing the same in Kobe. Mr. Kagawa has printed what he calls a *Kyureidan Nempo*, Save-souls-band Annual Report. Our readers will appreciate Mr. Myers' kindness in telling a little about this work.

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There is some hard, consecrated work for Japanese going on in California. One correspondent says: "Mr. Hatta, formerly a professor in a theological school, Tokyo, is superintendent of the Japanese Mission at Pasadena. He is a Presbyterian and impresses me as being a very fine man." Another writes of the work at Bethlehem Mission, Los Angeles. "We have a large Mission for Japanese. This is a wonderful field, and an *earnest*, Christian pastor, whois

willing to do rather severe pastoral work, may find good opportunities here in California. Our work is really a *success*, tho we need a good pastor. We have had three baptisms recently, and we are to baptize others next Sunday evening. We have a well-organized church of forty, earnest, active, young men, wide-awake and well acquainted with Western ideas and methods of church work. Our experience with pastors from Japan is that they have too high an opinion of their dignity and office. A pastor to succeed in Los Angeles, must be a worker—to use a western phrase—a "hustler." If we could find a man of that kind, there is no better field on earth than right here. But the kind that expects to sit in his room and study for six days of the week, and preach on Sunday, is totally useless here. We have a fine school for the children, and an excellent Sunday-school. Some of our members have sent Bibles to their homes in Japan and written urgent letters to the members of their families. Now they are rejoiced to hear that several of their relatives have accepted Christ. I have before me a photograph of a young artillery-man, and another of a beautiful girl—both in Japan—who have been won to Christ thru the efforts of one of our members."

* * * *

One of Miss Daniels' friends has purchased a desk for the Sunday-school room and had a plate set in the front, bearing the inscription, "Presented to the Edwards Church Sunday-school by Mary Bryant Daniels." There is no clue to the hands by which the gift was made. Her relatives have erected a cenotaph in the Northampton Cemetery, beside her father and mother, marked, "Mary Bryant Daniels, daughter of Edward and Emma Rankin Daniels, 1858-1909. Twenty years a missionary in Japan." Near-by her stone are those of David Brainard, and Henry Lyman who was killed by cannibals in the East Indies, (Sumatra) in 1833.

A low and rather massive, granite monument, with simple, artistic lines, has been placed over Miss Daniels' grave in Kasugano Cemetery, Kobe, Japan. On the front face the lettering reads, "Mary Bryant Daniels, Born Jan. 4, 1858, Northampton, Mass., Died July 8, 1909, Osaka, Japan." On the opposite face is, "Missionary of the American Board," and on the other two faces, "Arrived in Japan, Oct. 23, 1889" and "At Osaka for Twenty Years." On two of the lower, dormer faces is carved, "And they that are wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3. On the front and rear faces of the dormer roof is a beautiful Old English D. Mr. Stanford selected the design and lettering, and saw to having them executed and the monument put in place. Last October when this had been done, several members of the Kobe Station went out to see it, and expressed their satisfaction at the beauty and appropriateness of the monument. (*Contributed.*)

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Lord Ii Naosuke, July 29, 1858, signed a treaty with the United States, and, soon after, with other foreign powers, and was assassinated Mch 24, 1860. The treaty of July 29 was the first with any western Power, and the basis for all subsequent ones, and except for tariff changes, remained substantially in force down to 1894.

In the name Ii Kamon-no-Kami, one's curiosity is at once aroused as to the meaning of the title Kamon-no-Kami. Myth says that when the father of Jimmu Tenno was born in a hut, by the Hyuga seashore, an obtruding crab was swept out of the hut, by an attendant, who was styled thenceforth the *Kani-mori*, which came to be the title for an imperial household steward; eventually the title was contracted to Kamon, and the chief of all such officials became the Kamon-no-Kami, lord of the keepers of palace and grounds. Ii Naosuke was descended

from the ancient Fujiwara, and his ancestors were on the side of the Tokugawa when they came into power in 1600 A.D. The second Tokugawa, in 1610 A.D., conferred the honorary title Kamon-no-Kami upon a branch of the Ii family, which completed the castle of Hikone in 1623. Both title and castle were hereditary in the Ii family until the Restoration in 1868. The title appears to have been chiefly valuable in determining rank and treatment at the *imperial* court functions, while allegiance and service were rendered only to the Tokugawa.

Perhaps no Japanese leader has ever been so fiercely hated as Ii Naosuke Kamon-no-Kami. In 1858 he became *Tairō* or regent of the Shogun, who soon died. The Mito branch of Tokugawa determined to put Keiki in succession, but the *Tairō* prevented it and selected a twelve year son of the Kii branch. Thus the Prince of Mito and the *Tairō* became deadly enemies and leaders of the opposing parties.

At the unveiling of a bronze statue of Ii at *Kamon Yama*, Yokohama, July 11, 1909, Count Okuma said, in his address: "Heaven gave us a remarkable man at a time of necessity who arrived at wise decisions in a critical moment of our history. If Mito Rekko had been in the position of Ii Tairō he would have done the same as Kamon-no-Kami did. While our country was in this state of chaos, Ii Kamon-no-Kami laid the foundation of great achievement, so that he is fully worthy to be honored forever." Consul-General Hall said: "The situation called for the highest qualities of statesmanship and the *Tairō* achieved one of the great peaceful triumphs of the world's history. He understood the spirit of the age. The difference between the conservatives and the reformers was: whilst the majority judged the situation from the absolute or doctrinaire point of view, the reforming party headed by Lord Ii, judged it in the relative spirit, which, whilst guided by principles, makes allowance for the conditions of time and circumstances, in the application of them to practice."

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Owing to the very restricted right of franchise enjoyed under the Japanese Constitution, we suppose that many foreigners take more interest in domestic politics than the mass of the nation. The twenty-seventh session of the Diet is composed, according to the *Japan Times*, of 203 Liberals, 93 Nationalists, 51 Centrals, and 31 others in the Lower House, and of 350 members of the Upper House, divided into no less than nine parties or cliques, such as *Kenkyukai* (85), Independents (74), *Chawakai* (50), *Seikokai* (17), etc. Japanese politics is extremely kaleidoscopic. In general, we may say the Liberals sprang from Prince Ito, some ten years ago, while Count Okuma was the original leader in what has develop into the Nationalists, but both parties have greatly changed. It is difficult to discern any permanent fundamental principles distinctive of Japanese political parties. The Nationalists and their antecedents, on the whole, have been in opposition to the Cabinet for many years, and they stand for responsibility of the Cabinet to the Diet. The Liberals under Prince Ito, started out with this principle, but for several years they have seemed to be the willing instrument of the Cabinet. The Centrals are out and out in favor of responsibility of the Cabinet solely to the Emperor, and, as a fact, whatever parties may declare, the practice of sole cabinet-responsibility to the Emperor has been maintained. In the Upper House one of the strongest parties stands for this principle, and while the Liberals could block the Cabinet's program, they, in turn, would probably be helpless with a cabinet to their liking, since the Upper House would oppose such a cabinet. Some interesting subjects are likely to come before this Diet, such as "the new customs tariff, railway construction, riparian improvement, the loan or no-loan policy, the naval increment, and

the income tax." In July, Japan plans to put in force a revised tariff much higher than the present one, but there has been a loud outcry by English merchants and trade organizations against the proposed tariff, and some influential Japanese favor a modification. We believe the British Government has made representations to the Japanese Government, and that pourparlers are going on at present, in order to satisfy British sentiment to such an extent as not to endanger the Anglo-Japanese alliance. The Cabinet wishes to change the line of railway from Tokyo to Bakan to broad guage, but many think this would consume money which ought to be expended for new lines or extensions. The disastrous floods of last August and September render the improvement of river-dykes and other preventives of flood a live issue. The Prime Minister who is also Minister of Finance, came into power on his financial readjustment policy, including cessation of loans to meet the needs of the government, and the annual redemption of a portion of the national debt. Within about two years he has strengthened the national credit considerably and carried out the amortization plan. But, for various causes, there is a strong current of public opinion against the strict enforcement of the policy. The Cabinet wishes to modify the income-tax law in the line of greater equity to a larger number, but the measure had to be sacrificed in the compromises of the last session.

Personalia.

The address of Mrs. J. D. Davis is: 78 South Professor St., Oberlin, O.

Miss Agnes Manford Allchin is attending school at Wellesley Hills, Mass.

Miss Louise Belle Allchin is in her first year at the Newton, Mass., high school.

Prof. Marshall Richard and Mrs. Gaines reside at No. 601 West 172 Street, N.Y. City.

Born to Rev. Henry James Bennett and Mrs. Bennett, at Tottori, Dec. 22, 1910, a son, Henry Stanley.

Rev. Fred P. Beach, *en route* to our Foochow Mission, attended the meeting of the Missionary Association of Central Japan, at Osaka, Dec. 13.

Miss Elizabeth Wilson Pettee has been making a visit at Kobe, where her many friends have greatly enjoyed renewed association after the years of her sojourn in America.

Miss Margaret Drummond Keagey and Miss Ila Belle Day, of the *Toyo Eiwa Jo Gakko*, the Canadian Methodist Girls' School, Azabu, Tokyo, were welcome visitors at Kobe, during the holidays.

Mrs. Mary Bewick White, M.D., sailed for home, with the Warrens, from Kobe, Jan. 15, by the *Buelow*, via Europe. Since arrival in Japan, last April, Mrs. White has visited China. We wish her *bon voyage.*

On occasion of his visit, last autumn, to Amherst College to lecture, Pres. Tasuku Harada, received the degree of D.D. from that institution, where Dr. Neesima studied and from which he received the degree of LL.D.

Dr. DeForest's many friends among our readers will regret that he has been quite poorly for some weeks, since his return from Chosen; but it is a pleasure to report that he is better, and we hope he will soon be in his normal health.

"Glad I am ever to have belonged to the Mission. The memories of that time are among the pleasantest of my life and the friendships formed there I count among my richest blessings," says Mrs. Helen Fraser Davies, of Uxbridge, Ontario.

Rev. Chas. McLean Warren and Mrs. Cora Frances Keith Warren, with their two children, sailed from Kobe, on furlo, by the German liner *Buelow*, Jan. 15, for Southampton. After a very brief visit in England, they will return to the United States.

The address of Dr. and Mrs. Learned is: Care of Miss Hall, 639 So. Madison Av., Pasadena, Calif. They spent some time in November, visiting Mrs. Learned's brothers and sisters at Polo, Missouri, and near-by places. Kidder, where Dr. Learned taught, before coming to Japan, in 1875, is also in the same county.

Rev. Elmer W. Galt, a brother of Rev. Howard S. Galt, of our North China Mission, reacht Japan Dec. 10, *en route* for the same Mission, accompanied by his wife Mrs. Altie Maria Cumings Galt. Quite a number of our Mission remember most pleasantly the prolonged stay of Mr. and Mrs. H. S. Galt, at Kobe, at the time of the Boxer Trouble, and that we tried to persuade them to join our Mission.

We regret that Dr. Arthur T. Pierson has been in very poor health since his arrival in the Far East. He was detained by illness, some two weeks or longer, in Japan, in November, while on his way to Chosen, where his daughter, Mrs. Curtis, is a missionary, and he found himself so ill, that he cut short his stay there, and is now quite ill at Kobe, on his journey to the homeland. This veteran came to the Orient with the hope that his strength and health would permit of an extended work during the months of his visit. After only about a month in Chosen, he felt obliged to return.

As the following reference to MISSION NEWS has no more relation to the present editors than to their predecessors, we quote from a letter from Miss Frances Adelia Gardner, formerly of our Mission, and now postmistress—one of the kind that holds over from one administration to another—at Moorhead, Miss. "I could not do without MISSION NEWS, as it is almost the only link that binds me to the Mission that will always be dear to me. I was grieved to learn of the death of Dr. Davis, and now Dr. Holbrook has gone. They will be sadly missed. The busy Christmas season is here, and my hands are more than full. I am blessed with good health and enjoy the work." It is only fair to add that Miss Gardner gave up her mission work in Japan only after a brave fight to continue it with ill-health.

Mrs. Cora McCandlish Lovett, formerly of our Mission at Miyazaki, has three children, Frances, aged seven, Marion, five, and Eldon, three, all "sturdy and noisy and happy." Her husband, Rev. Wm. P. Lovett, a Baptist, is temporarily resting from the pastorate, in consequence of a felt need of change after his hard work in the difficult pastorate at Boise, Ida., which he resigned last summer. They now reside at 1171 Brooklyn Av., Detroit, Mich., where he finds plenty to do at supplying pulpits on Sundays, and as staff correspondent for the *Grand Rapids Press*, during the week. His departments are Church matters, politics, and municipal government affairs. Mrs. Lovett is enthusiastically active in missionary circles. In Idaho she was state secretary for the women's foreign society. Before she was settled in Michigan, last November, she was elected first vice-president of the home missionary society of that state. She takes all the Baptist and Congregational missionary periodicals, and still speaks of Congregational missionaries and societies as "ours" and "mine," altho she does the same about the Baptists, to whom she is loyal.

Obituary.

Died of pneumonia at East Haven, Conn., Dec. 2, 1910, Miss Mary Anna Holbrook, M.D.

Miss Holbrook was born in Massachusetts, graduated at Mount Holyoke College, and after a term of service as missionary physician at Tung Chow, in our North China Mission, entered our Mission Oct. 23, 1889, and was a member of Okayama, Tottori and Kobe stations, but was longest at Kobe, in connection with Kobe College. She

was an efficient, enthusiastic, optimistic worker. About eight years ago, she suddenly discovered that she was suffering from a disease, which thenceforward rendered her a semi-invalid, and led to her return to America, soon after, where it was generally expected she would need to remain. But regaining somewhat her strength, she surprised the Mission and most of her other friends, by suddenly starting back to Japan, where she filled the breach in her department of science, by doing part work until arrangements could be made for a suitable successor. "We shall not soon forget the devotion of Dr. Holbrook to Kobe College, nor the struggle she made against great odds to stay by the work there until her department could be well establisht. The Mission can ill afford to lose such an earnest and devoted friend," writes Assistant Secretary Bell. We believe it was during three years that she kept up this brave work, despite the fact that the shadow of death seemed to hover over her. Her sweet resignation and cheerful spirit imprest all who saw her during these last years. It was only on the tenth of last April that she left us, and we hoped and rather expected that she would live some years yet to shed sunshine and inspiration upon the paths of many in the homeland. She was feeling so well that she ventured in November, to go to New England, to be with her brother, Charles W. Holbrook, M.D., at East Haven, Conn. The funeral was at Rockland, Mass., where the remains were interred in the family lot. We hope to have an article in our next issue, in appreciation of Miss Holbrook.

Niigata Station Reopened.

"He awoke, and, behold, it was a dream!"

Like a bad dream of the night was the sudden break-down; the giving up of work; the long absence on account of ill-health; the closing of Niigata station. Like the glad awakening from troubled dreams was the recovery of health; the return to Japan; the letters of greeting from the Mission; the warm welcome from the Japanese; the re-entering of the old home; the reopening of Niigata station.

The date was November 2nd, 1910. A great company of Japanese friends met us at the station and accompanied us in a long procession across the new *Bandai-bashi* (Bridge of Ten Thousand Ages), thru the broad, Ginza-like (Ginza is the Broadway of Tokyo) streets and past the many fine buildings of the new city that has arisen upon the ashes of the old. It was not until we reached Gakko Cho (a section of the city untouched by the great fires of two years ago) that we were among familiar scenes and came at last to the dear old home upon the hill.

Three days later a formal reception or "welcome meeting" was held in the beautiful new church building. There were cordial addresses of welcome by the pastor and his wife, the deacons and other members of the church. There were also friendly greetings from the pastor of the Presbyterian Church and from the evangelist in charge of the Episcopal chapel recently opened in Niigata. The evident joy over our return and the frequently expressed hope that we may long remain to work together with them for the upbuilding of the Kingdom in this part of Japan, were pleasing manifestations of personal regard and of a genuine desire for friendly co-operation and mutual helpfulness.

One of the speakers at this welcome meeting, whose business takes him to every town and village in the province, spoke of the many new places where individual Christians were now found, and of their desire for Christian fellowship and for the opening of evangelistic work in their respective localities. Commenting upon this fact and upon other encouraging signs of an awakening interest in Christianity thruout the province, the speaker closed by saying in English, for emphasis, "*You have come at just the right time.*"

Requests for visits and for meetings have already come from some of these new places as well as from towns formerly visited. As yet, however, I have made but one "tour," viz., to Kashiwazaki where, on a recent Sunday evening, I had an audience of sixty, which included about fifty students and teachers from the Middle School. By request I spoke to them first in English and afterwards in Japanese, and agreed to do this at regular monthly visits hereafter, and also to conduct a Bible class for young men.

Mr. Watanabe, the evangelist at Kashiwazaki, has a *Kyorei-kwai* (C. E. Society) with an English night school and Bible-study class. There are several inquirers among the young men, and one, at least, is about ready for baptism. A flourishing Sunday-school with more than fifty children in attendance, is another indication of good work being done by Mr. and Mrs. Watanabe. A new teacher of English in the Middle School, and his wife are earnest Christians, and a great help in the Kashiwazaki work.

While writing the above a letter was handed to me, telling of the death of one, who, for nearly forty years, has been a member of our Mission, and whose strength of character and earnest, self-sacrificing, missionary service have been a never-failing source of inspiration to us all. During the last years of his life Dr. Davis took a special interest in the Niigata field. The great need of this dark province of Echigo for the light of the gospel, and the lack of workers here, was a burden upon his heart. Often have I heard him say that if he had another life-time before him he would gladly put it into Echigo.

It is just three years ago that Dr. Davis was with us in our Niigata home, and it was in his company that I last made a general tour of the province. The influence of his personality, the strength of his convictions and the earnestness with which he presented his message to the people of Echigo, made a deep and lasting impression. Christians were strengthened in their faith; the workers were encouraged and stimulated to greater effort; inquirers were helped to make decisions, and non-Christians were deeply stirred by his words. As I go next week to some of the places where I have not been since Dr. Davis visited them, my message must be "the message of his life," the rich legacy that he left to his children and to us all. In the midst of our sorrow that we shall see and hear him no more, we are glad to acknowledge the debt of gratitude that this province owes to Dr. Davis. Those who were present at the last Mission Meeting that he attended will recall the impassioned plea he made in behalf of Echigo, and his earnest desire that the Mission should not withdraw from the Niigata field. He wrote us later that he grieved over the closing of the station, but yet hoped and prayed that it might soon be reopened and that re-inforcements, of both foreign and Japanese workers, might be provided to help meet the urgency of the need in Echigo. In the last week of his life on earth Niigata station was reopened. May his prayer for its re-inforcement be also speedily answered.

WILLIAM L. CURTIS.

To the Poor the Gospel is Preached.

Most of us think we know what poverty means here in Japan, but there are depths of poverty and misery that few of us, probably, have seen or heard of. I do not mean an occasional helpless cripple or friendless grandmother, but whole communities that live in disease, filth and crime such as the average Japanese has never seen, and would hardly believe to exist. I refer to the slum section of Kobe, down in Shinkawa, the plague center of west Japan in more senses than one. We see some unkempt children picking over the garbage heaps: they live in Shinkawa.

We meet a blind or leprous beggar with a crying baby on his back, to excite all the more pity: he, too, is from Shinkawa. We see a pitiful group of strolling minstrels: they hail from Shinkawa. Did you ever think where the flower carriers at the big funerals come from? In Kobe, it is the crowd from Shinkawa, who are too sick, or too incompetent to do a steady day's work. It is a common complaint in Shinkawa this year, that "rice is high, and we have neither plague nor cholera to help us out." It is the men of Shinkawa who carry the sick to the hospital, and disinfect the houses under the oversight of the police.

One might pass through this section a hundred times and never realize what was near, unless he happened to turn into one of the narrow alleys. Then he would find himself in a maze of six-foot alleys, with whole families living in "two-mat" rooms, barely six feet square. Pitiful, half-blind children, covered with sores and dressed in rags, are playing some game of chance and learning to gamble like their fathers. Half the people there are said to be sick, usually of some loathsome disease that tells the story of their moral degradation all too plainly.

Christian work in a desultory way had been attempted among these people several times, but they seemed too degraded and too ignorant to accomplish anything among them. How can people listen to the Gospel when they are hungry and cold? But give them money, and it goes for *sake* and gambling. A good garment would soon find its way to the pawnshop. The police were at their wits' end, and were beginning to raid the place and "round up" suspicious characters by the score.

In September, 1909, a young theological student named Kagawa, from the Presbyterian Seminary on the hill, began to preach on the street corners of Shinkawa. Sometimes alone, sometimes with other students, he would sing till a crowd gathered, and plead with them to repent, to come back to the Heavenly Father, and to trust in the Lord Jesus for salvation. By the end of the year he had gotten hold of a number of the people, and he obtained permission to leave the dormitory, and rent one of those dirty, little rooms, infested with vermin, where he could provide a Christian center for those he was leading. "In order to lead the poor, he must live with them, for them and like them," was his principle, and he began to live over the Sermon on the Mount with a literalness that I have never before seen. Every garment he had was given away except those on his back; many of his books were sold—perhaps the biggest sacrifice of all—to help some specially pitiful case. Often he would give away his last penny and go hungry with the rest. Those in need always found a sympathetic ear and a helping hand, and no one came near him without being pointed to the Savior.

The work grew and prospered. Men can understand the Gospel, and believe it when they see it practised in this way. Another house was rented, and a Christian carpenter gave his time and the materials, to throw the two together and make a good sized room. A third room was rented for the sick who came for help, and another for the women. The meetings grew to thirty or forty who called themselves believers, and their prayers and faith would put to shame many a respectable congregation.

At five o'clock on Christmas morning, ten of those who have been tested a year and have stood firm, were baptized. One of these has served a long term in prison for murder, and another tried to murder his own wife, and at least two others were ex-prisoners. Of the two women, one had lived a life of shame, and the other is the widow of a gambler who broke his neck jumping from a window to escape the police. Every one is a soul winner, and is leading someone else to Christ; so the band is growing. Praise God that the Gospel of Jesus Christ is still the power of God unto salvation for every one that believeth. HARRY WHITE MYERS.

Kyoto News Letter.

The Kyoto Church, formerly known as the Shijo Church, has just celebrated the twenty-fifth anniversary of its organization by a series of special evangelistic meetings extending over several weeks. They were aided by an evangelist and several pastors from Kobe, Osaka and Tokyo. A woman's meeting one afternoon filled the church to its limit; a banquet was also given by the church, to about one hundred invited guests. Sunday, Nov. 20th, forty-three new members joined the church on confession of faith and thirteen by letter.

Mr. Kimura, of the Rakuyo Church, has reached America safely. On the voyage he held daily services in the third class, and seventeen professed their desire to live Christian lives.

The musical members of the station, especially Mr. and Mrs. Cobb, Mr. and Mrs. Grover, and Miss Allchin, have had abundant opportunities to help in concerts, as at least six have been held recently in the city for different objects. On the 23rd of this month Mr. and Mrs. Cobb were invited to Otsu, and took part several times in an all day's musical program at the Government Girls' School.

A few days ago the directors of the Y.M.C.A. gave a banquet to some of the leading men of the city whom they hoped to interest in their work. Dr. A. T. Pierson was present, and, after a rousing speech, made a generous donation as he had previously done to the Dōshisha Girls' School.

During the brief visit of Ex-Chancellor MacCracken he was given a reception by the Kyoto Branch of the Peace Society, and he also spoke most helpfully at the English union service.

Messrs. Dunning and Cary were invited to be present at the unveiling of the statue of Ii Kamon no Kami, which took place at Hikone, Nov. 12. It will be remembered that Ii, the *daimyō* of Hikone, was Regent of the Shogunate at the time when Townsend Harris succeeded in negotiating the treaty between Japan and the United States. Though the Imperial Court ordered the Regent to drive the barbarians from the sacred soil of Japan, he saw that this was impossible, and it was largely due to him that Japan pursued the course that brought it out from the policy of non-intercourse with foreign nations. Denounced by his enemies as a traitor, he was assassinated in 1860. His memory is still execrated by conservatives and by relatives of those whom, in pursuance of his policy, he imprisoned or put to death: but in recent years the general tendency of thought in Japan has been to honor him as a true patriot who died for what he believed to be, as it has proved to be, for the good of his country.

It so happened that on November 12 the Emperor was passing through Hikone, and so the students of the schools, who were drawn up in line at the railroad station to do him honor, marched from there to the park where honor was to be paid to the man, who, half a century ago, failed to obey orders given in the name of the present Emperor's father.

The ceremonies opened with Shinto rites, after which a few congratulatory letters were read: but the only address was delivered by Mr. Dunning, who had been invited to speak in English, as a representative of the country with which the Regent had negotiated his first treaty. It need not be said that the address was an excellent one, and it evidently made a deep impression upon the hearers, as it was ably interpreted by Mr. Sonoda, Pastor of the Hikone Church. The persons within hearing of the speaker's voice must have numbered three or four thousand, including the present head of the Ii family, the prominent citizens of the town, members of the clan who had come from other places to do honor to their former lord, and the students of the schools. The church improved the opportunity to have a meeting in the evening, with addresses by Pastor Sonoda and Mr. Cary. This was attended by many who are not often seen in Christian services, and here it was possible to

introduce religious themes such as would not have been proper at the public ceremony. At the latter, however, the prominence given to a missionary and a pastor could not but be a help to the cause of Christianity in Hikone.

(Mrs.) Ellen Emerson Cary.

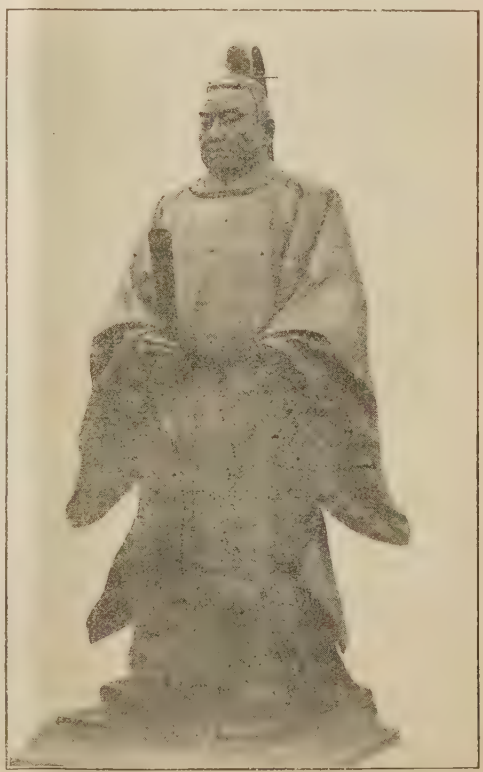
Three Characteristics of a Great Man.

(An address at the unveiling of a monument to Ii Kamon-no-Kami.)

I am deeply sensible of the honor you have conferred upon me in inviting me to be present on this occasion. I could wish that lips more eloquent than mine could bear fitting tribute, to-day, to him whose memory we honor, but, as an American citizen, I am glad to add my humble word of tribute to the man who, more than any other Japanese, made it possible for my country and your country to come into friendly relations with each other. In what I say I wish briefly to speak of three characteristics of a truly great man.

First, he must have the mental ability and moral courage to investigate important questions for himself, decide what is right, and then act accordingly. It is easy to drift on a river, going down-stream with the current. The test of a man's physical strength comes when he decides that he must go up-stream against the current. Then, in proportion as the stream is swift, is his real physical strength shown. In like manner, it is easy to follow the opinion of your friends and neighbors. The real test of a man's mental and moral strength comes when he investigates an important question for himself and decides that he must act contrary to the opinions of those about him. Then, in proportion to the prevalence and strength of the opinions of his fellowmen, is his own manhood revealed.

In the second place, a man must be willing to suffer for his opinions. It is when this test comes that many men fail. They are afraid to endure the suffering that they know will be forced upon them if they act contrary to the opinions of their fellowmen. I have heard that Copernicus, when, after study and investigation he came to the conclusion that the earth was round and not flat, as most people believed, wrote out his conclusions and hid them away, to be discovered after his death. He was afraid of the suffering that would have been forced upon him if he had published his conclusions. Galileo reached the same conclusions, published them, and was cruelly persecuted, tortured, and imprisoned. I wish I had time to dwell on this point and show you that suffering is really the gateway to life, that all progress in civilization has come only thru men who were



Ii Kamon-no-Kami.

willing to suffer. It is one of the chief glories of Japan, and the source of her safety, that in times of great national crisis men have come forward who were willing to suffer and to die for their native land.

In the third place, a man must not only be willing, and have the ability, to investigate and decide important questions for himself, and be willing to suffer for his opinions, he must also do all this not for his own personal aggrandisement and power, but he must do it for the sake of others, for mankind and for his country. The world rightly gives its meed of honor to the men who can think clearly and act forcefully and endure great suffering, even when the object to be attained seems to be only self-aggrandisement, but the world holds its highest meed of honor for those who thus live and suffer, not for their own personal glory, but for mankind and their country. When we apply these three tests to the man whose memory we honor to-day, what kind of a man is he shown to be? The answer is plainly revealed in his life, in his acts, and in his writtings. He lived at a time when almost every Japanese, and he himself also, wished to keep the foreigners out of the country. The feeling and desire of the people reached the highest degree of intensity, but Prince Ii Naosuke calmly investigated the question for himself, decided that it was impossible to keep the foreigners out, and that, for the safety and preservation of his country, treaties of commercial intercourse and friendship must be made with them. Then, in spite of the fiercest and strongest opposition imaginable, he acted accordingly. He knew what this action would mean for him personally, but he was not afraid to suffer. He knew that his life was in danger and that any day he might be struck down by the fierce blow of an assassin. He also knew that he endangered not only his own life, but the lives of all his family, the well-being and honor of the entire clan of which he was the responsible head. A man who is not afraid to suffer himself will sometimes shrink back when he realises that his acts will bring deepest sufferings and humiliation not only upon himself, but upon his family, upon those nearest and dearest to him, upon all the interests committed to his care. Not so the great *tairō*. He went straight ahead regardless of the suffering which he knew his acts would bring.

Finally, what was his object? Was it for his own aggrandisement, his own personal power and glory? Many times he was warned by friends, especially by Baron Matsudaira, of his great danger. He was urged to take steps for his own protection, even to resign from his office and seek personal safety in retirement. When thus urged, his reply was,—"Resignation is easy, but the times are difficult. I will not, and must not, avoid both danger and difficulty on the simple ground of seeking personal ease." The deepest thoughts of his heart are revealed in his poem,—

Ōmi no mi kishi utsu nami no iku tabi mo
Miyo ni kokoro wo kudaki ṅuru kana.

("As beats the ceaseless wave on Ōmi's strand,
So breaks my heart for our beloved land.")

Here we have revealed the man's true heart and clearly realise that he lived and died not for himself, but for his country.

And so, to-day, I rejoice to bring my word of humble tribute and of praise in memory of a truly great, noble, loyal man, to him who, above all other Japanese, made it possible for my country and your country to enter upon friendly intercourse with a friendship that has grown with the passing years, and which I pray may ever be unbroken, and grow stronger and deeper as long as time shall last.

M. D. Dunning.

Hokkaido Notes.

Probably Kobe does not fully realize yet that winter has come; here the weather is "frosty, but kindly"—that is to say, while the days are bitterly cold, we are having floods of bright sunshine. In regard to Christian work in Hokkaido, happily we can repeat the usual phrase, "steadily expanding." Also there is a most encouraging spirit of receptivity on the part of country villages and scattered groups of houses, non-Christians often arranging, with much care and some trouble, the meetings to be addressed by visiting missionaries and Japanese evangelists. But it seems to me that in the large cities, the forces working for unrighteousness are more defiant and aggressive than ever.

Because of Sunday becoming more and more a holiday, it is difficult to secure regular attendance at the churches and Bible classes. Nearly every large social function occurs on Sunday, while students have, in warm weather, tennis tournaments, or long tramps to the mountains, and, in winter, have hunting, or *judo* in the school buildings. As they are overbusy through the week with a multiplicity of studies, they feel that recreation on Sunday is a physical necessity. Also the great brewery and *saké* plants of Sapporo are most strenuous in their efforts to dispose of their immense weekly output. One plan of the brewery was to organize a beer-drinking club, consisting very largely of government officials and some professors in the higher schools. These meet regularly to smoke and drink together in the parlors of the brewery. The *saké* men wishing to "go one better," have established a rival club consisting of rich business men and railway officials. They have built a fine club house, have a weekly banquet together, with the usual accompaniment of *sake* and *geisha*. These clubs have attracted some church members. But one hope is in the children. The Sunday-schools are large and well-attended. We trust that the good seed now being faithfully sown, will produce an abundant harvest of strong, wise, *temperate* Christians. In the village of Kotoni to which I go each week, there is a large variety of religious beliefs: Buddhist, Shinto, Tenrikyo, Mormon and Christian. One of the encouragements in the work there is the increasing number of adults that come to the children's meeting.

There is a handful of Christians in the lonely mining settlement of Horonai. My work there is for the families of the officials, as it seems impossible to reach the miners. Men and women, when out of the mines, are too thoroughly exhausted to do more than attend to the imperative needs of their families. But we are hoping soon to get their children. There are five small temples there, but no Christian place of worship. This is no time for the churches to give much consideration to creeds, organization, independence, etc.; the most earnest, aggressive evangelism is the great need of the hour. Another of our Mission has joined the army of "saints who from their labors rest." To lose one of the spirituality, wisdom, and soldierly qualities of Dr. Davis is to be indeed bereaved as a Mission, and each individual of it must feel that he has lost a trusted, valued, personal friend.

(Miss) Adelaide Daughaday.

Tottori After a Year's Absence.

When asked by the editors of Mission News to give my impressions of the work in the Tottori field at present, certain discouraging features of the situation were so much on my mind, that I hesitated about writing at all. The dark side seems rather prominent at present, but there is also a great deal to encourage us.

One thing which has pleased the pastor and the church members is that three of the members of the church have been elected to the city council. They are church members of long standing, though they have not always been as earnest in their support of the church as we might

wish. But one of them, at the time of the election, was a deacon of the church, another was a member of the advisory committee, and the third is at the head of the Christian orphanage. It is well known in the city that they are Christians, and we hope that they will give good account of themselves, while in office.

Another thing to make us happy, is that we can travel all the way to the western end of our field, and half way to the eastern end, by rail. It is expected that by the end of July, of next year, we may go the whole length of the field by rail. This will make it much easier to tour, but we shall miss seeing one of the finest bits of coast scenery, that I have seen in Japan.

The Tottori Church does not seem to be in as hopeful a condition as it was when we left for America, last year. The financial situation is not so good, and there seems to be more or less lack of unity and loyalty in the church. The time for the annual election of officers is drawing near, and it is a matter of great importance to get hold of some men who will carry on the business of the church in an efficient manner.

A preaching-place has been opened, by another missionary body, in the eastern end of the city, not very far from where a Mission preaching-place used to be. Though we had to give up work in that section of the city, we are glad that some one else is able to carry it on. The evangelist in charge, used to be a soldier in the barracks here, and used to come to our church services frequently.

It is rather discouraging to find that anonymous articles criticising the church and the pastor, appear in the papers, from time to time. And it looks as if the articles were written by a church member. Tottori is worse, in this matter, than any place I have ever been in.

Through the persistence of Mr. Warren, regular work has been started in Aoya and Uradome. The evangelist in charge of these two places, which are twenty miles apart, is also expected to act as a teacher for Mr. Warren and me, and he finds his time pretty well occupied. Bible-classes and work for children are being carried on regularly in these two places, and there ought to be something to show for this, before long.

And last of all, I want to add that the Woman's Society has succeeded in raising the two hundred *yen*, which it set out to raise for the church building, and this has been done not by getting subscriptions, but by hard work. The men, I regret to say, have let the women get ahead of them, in doing their part for the church building.

HENRY J. BENNETT.

New Year's.

Of all holidays in Japan, New Year's seems the greatest and appears to stir the nation most profoundly. In preparation for it, there is a general house-cleaning, and sweeping of yards, alleys and streets; there is also a vigorous economical cleaning up, by collecting and paying old debts before midnight of December thirty-first, with the incidental advantage of finishing up many jobs that had been dragging on,—that every cent may be gathered in to settle obligations rendered more pressing by a tight money market. The final days of the year see many workmen busily erecting the New Year's decorations at the entrance to clubs, offices, public buildings and the better-class residences, while hawkers go about the streets with hand-carts full of inexpensive decorations, which humbler folk buy at the door and put up themselves. No dwelling is so lowly as not to have a slight decoration. The poorer homes generally show an entire pine-tree, roots and all, from one to three feet in length, fastened to each side-post of the entrance, with a slender bunch of the new year's fern (*urajiro, gleichenia glauca*) and a few other emblems over-head. The forms of more elaborate *kadomatsu* decorations are various. One consists of a tall pine on

either side, with tall bamboos, set in a base of white sand, while poles, (or, often, bamboos) are fastened between these trees at a hight of about seven feet. This arrangement suggests a rude *torii*. On the horizontal pole, is arranged the *shime-kazari*, including the long pendants of rice-straw, alternating with the zigzag strips of white paper. Around the bases of the trees are bound a thick bundle of an evergreen shrub (*yama momo, yōbai, myrica rubra*), which has a crowded, irreguler cluster of red fruit amid the leaves, a near relative of *myrica asplenifolia*, the well-known shrub, sweet fern, found in New England woods and old pastures. The national flag and the army flag are much in evidence at homes and elsewhere. Business houses have long curtains of wide blue and white bands hung before them.

From about Christmas, you see men going thru the streets on a trot, bearing great glowing, steaming, iron caldrons swinging from a pole borne on their shoulders; or you see them in front of houses at work steaming and pounding the rice-pudding, *mochi*, which the Japanese regard as a great delicacy on New Year's, and other festive occasions. After the special kind of rice is well steamed, it is placed in a large mortar made from a section of a tree-trunk, and then two or three men stand about it, with heavy hafted pestles or beetles, which they swing, in turn, well above their heads and bring down with a strong overhand stroke, upon the cooked, glutinous rice. They keep this up, with merry song, for quite an interval, till the rice dough is ready to be patted into the great white cakes in which it is used —cakes each of which would go far toward filling a peck measure. Meanwhile the children of the neighborhood, with more or less adults, stand by as interested spectators, perhaps with mouths watering at the thought of the New Year's cheer.

The tradesmen's handcarts take on a festive air as the year-end approaches. At the doors you see many family groups carefully selecting from a cart a *bonsai*, consisting of a pleasing group of *shō-chikubai*, a miniature collection of a pine, a bamboo and a plum with swelling buds, timed to burst on New Year's day and shed rich fragrance to gladden all callers who are on intimate terms eno to secure an invitation into the parlor, where the dainty pot rests in the alcove or place of honor, in front of which the hostess tries to seat her guests. Often the *fukujusō, adonis amurensis*, of the buttercup family, is tuckt into the earth amid the dwarft and ancient looking trees, and comes peeping up thru the moss to open its generous-sized, yellow blossoms from the warm folds of its many, closely-fitting sheaths. Because this is a diamond edition of the ranunculaceae, it fits in well with the *shōchikubai*; because it blossoms at New Year's, has a cheery, attractive flower, and because, especially, the two Chinese characters, *fuku*, happiness, and *ju*, long life, constitute the name of this plant (*sō*), it is a great favorite. So highly is this plant prized just at New Year's, that, a few days before January, this time, a workman about the place, stole the *fukujusō* from a pot on the piazza, leaving the other contents undisturbed. A common present at the end of the year, is one of these *bonsai*, in a rectangular, nicely glazed, sometimes figured, pot.

Not only are there many carts loaded with numerous pots of New Year's plants, but there are other carts before the doors with supplies. Even the goods carts and those from the country with produce, have a wisp of rice-straw or rope, with fern and other symbols, tied to a spoke of the wheel, which attracts your attention at each revolution, as if to say for its puller, "I wish you all a happy new year!"

Millions of postal cards clog the mails during the first days of January, bearing greetings for the new year. The messages and designs on these cards are varied and interesting. But there are at least two things which determine the

general nature of a large fraction of the designs, viz., the annual subject for new year's poems, *chokudai*, assigned in advance by the Emperor, and the name of the year in the ancient calendar. This year the *chokudai* was *kan getsu shō baikwa*, the cold wintry moon shining on plum blossoms, and full moons and blooming plum trees abounded on new year's cards, sometimes with the bamboo and pine added, and sometimes with branches and trunks covered with snow. Another design was an open fan on the postal card, with the imperial poem covering the folds of the fan. In the ancient calendar, 1911 is *ka-no-to-i-no-toshi*, or inferior-metal-wild-boar-year. This led to numerous ingenious uses of the wild boar on new year's cards. One had a fierce boar standing in solitary contrast to Fuji's summit, both suggestive of intense cold; another card had three little boar-pigs, each with a letter in his mouth, on the run for the pillar post-box; another card was covered with a clever adaptation of the design on the back of the ten *yen* bill, which has a wild boar in the circle, and "10" on each side. In place of the letters "*Nippon Ginkō*" above, are "A Happy," while "New Year" takes the place below, of the promise to pay ten *yen*, and "19" is on one side and "11" on the other, in place of the "10's"; four half plum blossoms on the right edge, take the place of the four half red-seals, while the "44th spring" (1911 is the 44th year of Meiji) represents the usual date on the left side of the bank-note. This reference to new year's day as "spring" is in harmony with a message we had at the end of December from an Osaka firm, saying they could not finish our work until "next spring"—a startling announcement unless one realizes that they mean early in January. In this case, the finisht work was delivered on Jan. 12. These references to "spring" are the application of the idea of the old calendar, according to which it was not specially inappropriate to call the first of the year in southern or central Japan, spring, to the new calendar, according to which it seems rather absurd to apply the term spring to about the coldest season of the entire year. The old calendar always makes the year open about the first of February—this year, on Jan. 30. But as the months are lunar, leap or bissextile months are frequently intercalated to bring the opening year at the proper season. 1911 is a *uru-doshi* or leap year with a *jungetsu* or bissextile sixth month, or, speaking loosely, we may say that June has fifty-nine days this year, and the year has thirteen months. The lucky direction is north by north-west, and we recommend all our readers who have faith in omens and astrology, to resolutely face that point of the compass whenever misfortune threatens their peace and prosperity during this year! (See Vol. XII. 4; XIII. 4.)

ARTHUR W. STANFORD.

Kan Getsu Baikwa wo Terasu.

Yuki hirari
Ume chirari
Tsuki no kage
Samushi.

T. SAWAYA.

(Translated by J.H.P.)

A WINTRY MOON SHINING ON PLUM BLOSSOMS.

Scattered snow-flakes in the air,
Plum buds showing here and there
A cold moon overhead.

THE PLUM BLOSSOMS UNDER THE COLD MOON.

By LUNA.

The fragrant blossoms of the leaf-bare plum
On its sharp, twisted sprays, how venturesome!
They ope their tender eyes to see
How the old tree
Shows, not beneath the Vernal Sun at noon,
But 'neath the Winter Moon.

—*Japan Times.*

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3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
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